THE

AMERICAN·CATHOLIC

HISTORICAL RESEARCHES.

VOL. X. JUNE 1893. NO. 3

QUARTERLY, *ONE DOLLAR A YEAR*

DEAR PATRONS:

The RESEARCHES continues to promote the work which, in 1884, it started to do.

Since it began its career Catholic Historical Societies have been organized. THE AMERICAN CATHOLIC HISTORICAL SOCIETY OF PHILADELPHIA leads in membership. It now has over three thousand.

The University of Notre Dame, leads in material for Catholic American History. It has 4,500 volumes and a great store of original documents which needs but examination to bring to light the careers of many of the early planters of the Faith in our country.

The RESEARCHES has availed itself of the advantages which this Collection affords.

There is so much to be done in this American Catholic History endeavor that the results of the past few years must give a stimulus to those who would take up the work and carry it on by adding their efforts to those whom death will remove or time lessen their energies.

That the RESEARCHES has been so helpful in this work gives satisfaction to its editor who for more than half his life has given attention to gathering up material from which others might know of the past of the Church in our land.

THE CALVERT PAPERS.

LORD BALTIMORE'S INSTRUCTIONS TO COLONISTS.

[Indorsement.]

15 Nouem. 1633.
A Coppy of
Instructions to Mr. Leo.
Caluert, Mr. Jerom Hawley
& Mr. Tho. Cornwaleys the
Lo: Baltimores Gouernor &
Comissioners of his prouince
of Maryland.
In the 5th Article some
directions is given con-
cerning Cap. Cleyborne.

Instructions 13 Nouem: 1633 directed by the Right Honorable Cecilius Lo: Baltimore & Lord of the Prouinces of Mary Land and Avalon vnto his well beloued Brother Leo: Caluert Esqr. his Lops. Deputy Gouernor of his prouince of Mary Land and vnto Jerom Hawley and Thomas Cornwaleys Esqrs. his Lopps. Comissioners for the gouernment of the said Prouince.

1. Inpri: His Lopp. requires his said Gouernor & Commissioners tht. in their voyage to Mary Land they be very carefull to preserue vnity & peace amongst all the passengers on Shipp-board, and that they suffer no scandall nor offence to be giuen to any of the Protestants, whereby any iust complaint may hereafter be made, by them, in Virginea or in England, and that for that end, they cause all Acts of Romane Catholique Religion to be done as priuately as may be, and that they instruct all the Romane Catholiques to be silent vpon all occasions of discourse concerning matters of Religion; and that the said Gouernor & Comissioners treate the Protestants wth as much mildness and fauor as Justice will permitt. And this to be obserued at Land as well as at Sea.

2. That while they are aboard, they do theyre best endeauors by such instruments as they shall find fittest for it, amongst the seamen & passengers to discouer what any of them do know concerning the priuate plotts of his Lopps. aduersaries in England, who endeauored to ouerthrow his voyage: to learne, if they cann the names of all such, their speeches, where &

when they spoke them, and to whom; The places, if they had any, of their consultations, the Instruments they vsed and the like: to gather what proofes they cann of them; and to sett them downe particulerly and cleerely in writing wth all the Circumstances, together wth their opinions of the truth and validity of them according to the condition of the persons from whom they had the information; And to gett if they can euery such informer to sett his hand to his Informacon. And if they find it necessary & that they haue any good probable ground to discouer the truth better, or that they find some vnwilling to reueale that wch. (by some speeches at randome, that haue fallen from them) they haue reason to suspect they do know concerning that business: that at their arriuall in Mary Land they cause euery such pson to answer vpon oath, to such questions as they shall thinke fitt to propose vnto them: And by some trusty messenger in the next shipps that returne for England to send his Lopp. in writing all such Intelligence taken either by deposition or otherwise.

3. That as soon as it shall please god they shall arriue vpon the coast of Virginea, they be not perswaded by the master or any other of the shipp, in any case or for any respect whatsoeuer to goe to James Towne, or to come wthin the comand of the fort at Poynt-Comfort: vnless they should be forct vnto it by some extremity, of weather, (wch god forbidd) for the preseruation of their liues & goodes, and that they find it altogether impossible to preserue themselves: But that they come to an Anchor somewhere about Acomacke, so as it be not vnder the comand of any fort; & to end ashoare there, to inquire if they cann find any to take wth them, tha cann giue them some good informatione of the Bay of Chesapeacke and Pattawomeck Riuer, and that may give them some light of a fitt place in his Lopps. Countrey to sett downe on; wherein their chiefe care must be to make choice of a place first that is probable to be healthfull and fruitfull, next that it may be easily fortified, and thirdly that it may be convenient for trade both wth the English and sauages.

4. That by the first oportunity after theyr arriuall in Mary Land they cause a messenger to be dispatcht away to James Towne such a one as is comformable to the Church of England, and as they may according to the best of their iudgments trust; and he to carry his maties. letter to Sr. John Harvie the Gouernor and to the rest of the Councell there, as likewise his Lopps. letter to Sr. Jo: Haruie, and to giue him notice of their arriuall: And to haue in charge, vpon the deliuery of the said letters to behaue him-

self wth much respect vnto the Gouernor, and to tell him tht his Lopp had, an intention to haue come himself in person this yeare into those parts, as he may perceiue by his maties. letter to him but finding that the setling of that buisness of his Plantation and some other occasions, required his presence in England for some time longer then he expected, he hath deferred his owne coming till the next yeare, when he will not faile by the grace of god to be there; and to lett him vnderstand how much his Lopp. desires to hold a good correspondency wth him and that Plantation of Virginea, wch he wilbe ready to shew vpon all occasions and to assure him by the best words he can., of his Lopp. particuler affection to his person, in respect of the many reports he hath heard of his worth, and of the ancient acquaintance and friendshipp wch he hath vnderstood was between his Lopps father & him as likewise for those kind respects he hath shewne vnto his Lopp by his letters since he vnderstoode of his Lopps intention to be his neighbor in those parts: And to present him wth a Butt of sacke from his Lopp wch his Lopp hath giuen directions for, to be sent vnto him.

5. That they write a letter to Cap: Clayborne as soone as conveniently other more necessary occasions will giue them leaue after their arriuall in the Countrey, to give him notice of their arriuall and of the Authority & charge comitted to them by his Lopp and to send the said letter together wth his Lopps to him by some trusty messenger that is likewise conformable vnto the Church of England, wth a message also from them to him if it be not inserted in their letter wch is better. to invite him kindly to come vnto them, and to signify that they haue some buisness of importance to speake wth him about from his Lopp wch concernes his good very much; And if he come vnto them then that they vse him courteously and well, and tell him. that his Lopp vnderstanding that he hath settled a plantacon there wthin the precincts of his Lopps Pattent, wished them to lett him know that his Lopp is willing to giue him all the encouragement he cann to proceede; And that his Lopp hath had some propositions made vnto him by certaine mrchants in London who pretend to be partners wth him in that plantation, (viz) Mr. Delabarr, Mr. Tompson, Mr. Cloberry, Mr. Collins, & some others, and that they desired to haue a grant from his Lopp of that Iland where he is: But his Lopp vnderstanding from some others that there was some difference in partnership between him and them, and his Lopp finding them in their discourse to him, that they made somewhat slight of Cap: Clayborne's interest, doubted least he might preiudice him

by making them any grant his Lopp being ignorant of the true state of their buisness and of the thing they desired, as likewise being well assured that by Cap: Clayborne his care and industry besides his charges, that plantation was first begunn and so farr aduanced, was for these reasons vnwilling to condescend vnto their desires, and therefore deferred all treaty wth them till his Lopp could truly vnderstand from him, how matters stand between them, and what he would desire of his Lopp in it. wch his Lopp expects from him; that therevpon his Lopp may take it into farther consideration how to do iustice to euery one of them and to giue them all reasonable satisfaction; And that they assure him in fine that his Lopp intends not to do him any wrong, but to shew him all the loue and fauor that he cann, and that his Lopp gaue them directions to do so to him in his absence; in confidence that he will, like a good subiect to his matie conforme himself to his higness gratious letters pattents granted to his Lopps whereof he may see the Duplicate if he desire it together wth their Comission from his Lopp. If he do refuse to come vnto them vpon their invitation, that they lett him alone for the first yeare, till vpon notice giuen to his Lopp of his answere and behauiour they receiue farther directions from his Lopp; and that they informe themselues as well as they cann of his plantation and what his designes are, of what strength & what Correspondency he keepes wth Virginea, and to giue an Account of euery particular to his Lopp.

6. That when they haue made choice of the place where they intend to settle themselves and that they haue brought their men ashoare wth all their prouisions, they do assemble all the people together in a fitt and decent manner and then cause his maties. letters pattents to be publikely read by his Lopps Secretary John Bolles, and afterwards his Lopps Comission to them, and that either the Gouernor or one of the Comissioners presently after make some short declaration to the people of his Lopp intentions wch he means to pursue in this his intended plantation, wch are first the honor of God by endeauoring the conversion of the sauages to Christianity, secondly the augmentation of his matie's Empire & Dominions in those parts of the world by reducing them under the subiection of his Crowne, and thirdly by the good of such of his Countreymen as are willing to aduenture their fortunes and themselves in it, by endeauoring all he cann, to assist them, that they may reape the fruites of their charges & labors according to the hopefulnes of the thing, wth as much freedome comfort and incouragement as they cann desire; and wth all to assure them, that his Lopps

affection & zeale is so greate to the aduancement of this Plantacon and consequently of their good, that he will imploy all his endeauors in it, and that he would not haue failed to haue come himself in person along with them this first yeare, to haue beene partaker wth them in the honor of the first voyage rhither, but that by reasons of some vnexpected accidents, he found it more necessary for their good, to stay in England some time longer, for the better establishment of his and their right, then it was fitt that the shipp should stay for him, but that by the grace of god he intends wthout faile to be wth them the next year: And that at this time they take occasion to minister an oath of Allegeance to his matie vnto all and every one vpon the place, after hauing first publikely in the presence of the people taken it themselues; letting them know that his Lopp gaue particuler directions to haue it one of the first thinges that were done, to testify to the world that none should enjoy the benefitt of his maties. gratious Grant vnto his Lopp of that place, but such as should giue a publique assurance of their fidelity & allegeance to his matie.

7. That they informe themselues what they cann of the present state of the old Colony of Virginea, both for matter of gouernment & Plantacon as likewise what trades they driue both at home and abroade, who are the chiefe and richest men, & haue the greatest power amongst them whether their clamors against his Lopps pattent continue and whether they increase or diminish, who they are of note that shew themselves most in it, and to find out as neere as they cann, what is the true reason of their disgust against it, or whether there be any other reason but what, being well examined proceedes rather from spleene and malice then from any other cause; And to informe his Lopp exactly what they vnderstand in any of these particulers.

8. That they take all occasions to gaine and oblige any of the Councell of Virginea, that they shall understand incline to have a good correspondency wth his Lopps plantation, either by permission of trade to them in a reasonable proportion, wthin his Lopps precincts, or any other way they can, so it be cleerely vnderstood that it is by the way of courtesy and not of right.

9. That where they intend to settle the Plantacon they first make choice of a fitt place, and a competent quantity of ground for a fort wthin wch or neere vnto it a convenient house, and a church or a chappel adiacent may be built, for the seate of his Lopp or his Gouernor or other Com-

issioners for the time being in his absence, both wch his Lopp would haue hem take care should in the first place be erected, in some proportion at least, as much as is necessary for present vse though not so compleate in euery part as in fine afterwards they may be and to send his Lopp a Platt of it and of the scituation, by the next oportunity, if it be done by that time, if not or but part of it neuertheless to send a Platt of what they intend to do in it. That they likewise make choise of a fitt place neere vnto it to seate a towne.

10. That they cause all the Planters to build their houses in as decent and vniforme a manner as their abilities and the place will afford, & neere adioyning one to another, and for that purpose to cause streetes to be marked out where they intend to place a towne and to oblige euery man to buyld one by an other according to that rule and that they cause diuisions of Land to be made adioyning on the back sides of their houses and to be assigned vnto them for gardens and such vses according to the proportion of euery ones building and adventure and as the conveniency of the place will afford wch his Lopp referreth to their discretion, but is desirous to haue a particuler account from them what they do in it, that his Lopp may be satisfied that euery man hath iustice done vnto him.

11. That as soone as conveniently they cann they cause his Lopps surveyor Robert Simpson to survay out such a proportion of Land both in and about the intended towne as likewise within the Countrey adioyning as wilbe necessary to be assigned to the present aduenturers, and that they assigne euery aduenturer his proportion of Land both in and about the intended towne, as alsoe wthin the Countrey adioyning, according to the proportion of his aduenture and the conditions of plantacon propounded by his Lopp to the first aduenturers, wch his Lopp in convenient time will confirme vnto them by Pattent. And heerin his Lopp wills his said Gouernor and Comissioners to take care that in each of the aforesaid places, that is to say in and about the first intended Towne and in the Countrey adiacent they cause in the ffirst and most convenient places a proportion of Land to be sett out for his Lopps owne proper use and inheritance according to the number of men he sends this first yeare upon his own account; and as he alloweth vnto the aduenturers, before any other be assigned his part; wth wch (although his Lopp might very well make a difference of proportion between himself and the aduenturers) he will in this first colony, content

himself, for the better encouragement and accommodation of the first aduenturers, vnto whom his Lopp conceiue himself more bound in honor and is therefore desirous to giue more satisfaction in euery thing then he intends to do vnto any that shall come heereafter. That they cause his Lopps survayor likewise to drawe an exact mapp of as much of the countrey as they shall discouer together wth the soundings of the riuers and Baye, and to send it to his Lopp.

12. That they cause all the planters to imploy their seruants in planting of sufficient quantity of corne and other provision of victuall and that they do not suffer them to plant any other comodity whatsoeuer before that be done in a sufficient proportion wch they are to observe yearely.

13. That they cause all sorts of men in the plantation to be mustered and trained in military discipline and that there be days appoynted for that purpose either weekely or monthly according to the conueniency of other occasions; wch are duly to be obserued and that they cause constant watch and ward to be kept in places necessary.

14. That they informe themselues whether there be any convenient place wthin his Lopps precincts for the making of Salt whether there be proper earth for the making of saltpeeter and if there be in what quantity: whether there be probability of Iron oare or any other mines and that they be carefull to find out what other comodities may probably be made and that they giue his Lopp notice together wth their opinions of them.

15. That In fine they bee very carefull to do iustice to euery man wthout partiality, and that they auoid any occasion of difference wth those of Virginea and to haue as litle to do wth them as they cann this first yeare that they conniue and suffer litle iniurye: from them rather then to engage themselues in a publique quarrell wth them, wch may disturbe the buisness much in England in the Infancy of it. And that they giue vnto his Lopp an exact account by their letters from time to time of their proceedings both in these instructions from Article to Article and in any other accident that shall happen worthy his Lopps notice, that therevpon his Eopp may giue them farther instructions what to doe and that by euery conveyance by wch they send any letters as his Lopp would not haue them to omitt any they send likewise a Duplicate of the letters wch they writt by the last conveyance before that, least they should haue failed and not be come to his Lopps hands.

A GREAT WORK.

The most patient and persistent worker in Catholic American History I know is John T. Reily, Editor of the Martinsburg, W. Va. *Herald*. The second volume of his "COLLECTIONS AND RECOLLECTIONS IN THE LIFE AND TIMES OF CARDINAL GIBBONS" is now ready. It has over 1000 pages. But 150 copies have been printed. Price $3.50.

Here is the Introduction:

The period through which the Catholic Church in America is passing is one of such remarkable growth and prosperity,—filled with events of such wonderful promise and importance,—engaged in the consideration of undertakings and the discussion of questions so vast in their bearing upon the history of the Church and the Country, that in future ages it will be looked upon and treated as the second era of liberty and independence of both.

The first was the independence of war, making the American people free and independent in law and government; this age makes them free and independent in peace,—in religion, intelligence and civilization. It is the Light of the World. It lays down the laws and principles of popular harmony,—civil, social, religious and scientific,—which future ages will develop and perfect, to which generations will adapt themselves, upon which nations and governments will found their institutions, and from which will date new charters of liberty and constitutional freedom as dear and glorious in the centuries to come as are to the freemen of today the rights of independence gained by their forefathers in the days of 1776.

Well may we then be alarmed at our presumption in bringing together the words and transactions of men that will have to bear the test of greater times even than ours, and undergo the scrutiny of the learned experts of the future:—they, men of fame already, ability and accomplishments;—we, inexperienced and untrained, wanting in age and judgment, ignorant in letters, prejudiced in opinion, and unread in law and learning.

We take comfort and courage from the lives and labors of these great men themselves, fearless and free as the air they breathe, saying and doing what they believe their right and duty in their positions in life, and leaving the rest to God and to the judgment and charity of their fellow-men.

Our humble efforts are "in the hands of our friends,"—the real students of history, the faithful friends of Christianity, the true lovers of their country,—whose help is ever onward and upward in the right, expecting

men to make mistakes and profit by them,—independent of the mere critic of style,—indifferent to the more stupid fault finder and the unprogressive terrorist.

We make no pretentions to anything profound, classical, grand or perfect:—a mass of free raw material, collected, preserved,—the wheat gathered in the barn of Catholic Church history to be put to better use by abler men in after years, the chaff to be scattered by the winds of time.

Honor or reward we seek none, for greater efforts in the Church of a century's interest have brougt buht poverty and criticism to men of high religious and literary standing for their life-long work, which is all the more useful and precious because by it they have done a service to the Church that no one else cared to do.

This more of a private than a public work, intended for the friends of the dead whose lives and labors are herein recorded, for the students of Catholic history, and for reference in libraries and historical societies and associations.

We have not the means to print a large edition, and not being a publisher, would have no way of getting it before the Catholic reading public for sale. It is not sold or advertised except by these few index pages sent out to priests and others, whose doings form part of the work, and who are thought to be interested in Catholic historical research.

On this account we regret that we are unable to furnish with complimentary copies either the Catholic press or friends, for by the sale of this small edition, and by disposing of some old Catholic books and papers, part of our historical collection, we hope to be able to secure the means of putting another such a volume in print soon after the close of this great Columbian year, if life and health are spared.

In this way the Collection is a source of particular pride to us, because it is the work of our hands, through means saved by the practice of self-denial in the little pleasures and possessions of life, and the work done in such spare moments as are allowed in life and business. Every form we put to press, sheeted every sheet, and set up and distributed much of the type. It shows what can be accomplished little by little in a year or two, even under adverse circumstances of poverty and bad health,—"a skeleton at every feast,"—conscious every moment of the ills and ailments of mind and body.

It has been impossible to make a complete index, for every page is filled with names, dates and facts.

The price for a volume of 1000 pages of such laborous collections, is a mere song of compensation.

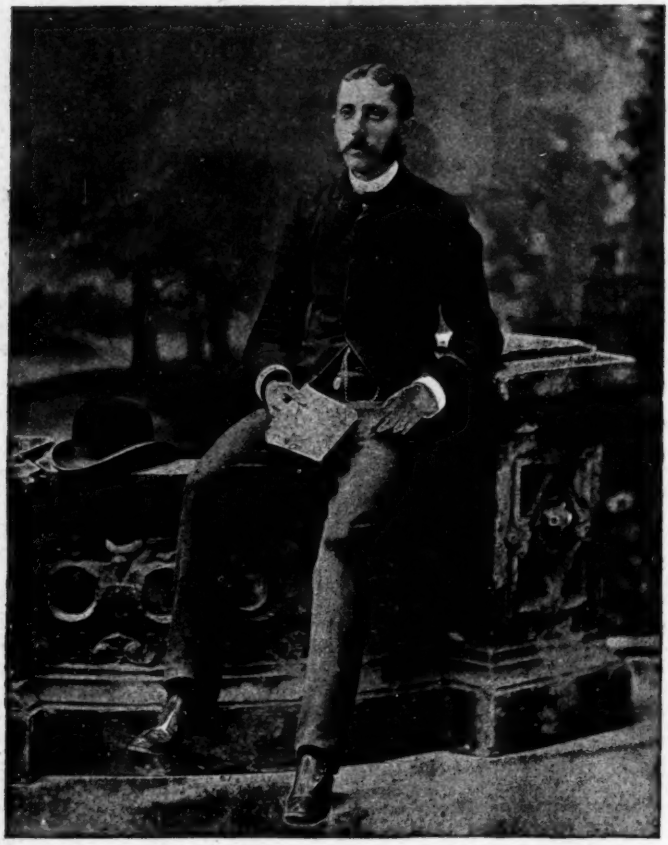
We regret if anything be found giving unnecessary offence to any one. For the want of taste or system, for the occurrence of any typographical or other errors, the reader will take into consideration the mass of work and the fact that we had to pick it up one minute and lay it down the next. For the rest we ask the broadest and most favorable construction, due to plain words, unstudied sentences, and unpolished manner.

Many kind friends have given us their assistance, to all of whom we are greatly indebted and return sincere thanks, especially to such Catholic historians, writers and workers as Martin I. J. Griffin, Dr. A. A. Lambing, Wm. McSherry, Jr., S. M. Sener, John R. and Louis DeBarth Kuhn, J. L. Gubernator, Dr. Virgil Lilly and Jacob J. Cole.

Theirs, tooo, has been a labor of love like our own. They have not forgotten their Catholic forefathers, their early pastors, their childhood homes. They have not forgotten that this age with all its pride and glory and achievements, has but built upon foundations laid by our Christian parents and American fathers, just as we are now laying the foundations upon which our children and their children will erect imperishable monuments,—a free country, a Christian government, happy homes, under a good, pure, watchful, loving Mother, the Catholic Church.

To the Memory of the Departed Catholic Pioneers and Missionaries, Priests and People, Known and Unknown, whose lives and labors, or the fruits thereof, are herein recorded, or recorded only in Heaven, with the hope that there may be all their reward and our own, this Collection is piously dedicated as the highest tribute we can pay to the Living and the Dead.

[Copies for sale at the RESEARCHES Office.]



CHARLES H. A. ESLING ESQ.

CHARLES HENRY AUGUSTINE ESLING is one of those rare poets who can afford to write only when they will. Fortunately placed in life, born in the centre of the aristocratic and scholarly circle of the most conservative of cities, he has no incentive to write, except that of giving

pleasure to his friends or of conquering some high peak of poetic thought, from whence, like the hero of Keats' famous sonnet, he could look on the plains beneath; consequently, there is a flavor—half quaintly Elizabethan, half boldly modern, about Mr. Esling's verse.

Mr. Esling was born on January 21, 1845. He comes of one of the oldest Catholic families of the United States, on both the paternal and maternal sides. Unlike Swinburne, who likewise was born of a lineage of Catholics, Mr. Esling is true to all the traditions of his family through six generations of American Catholicism. If his religious restraint has toned down and made reticent his passionate utterances, they have gained in power and lost nothing in richness of color. Mr. Esling has received high honors from the Pope, and he numbers among his friends some of the most amiable, clever, highly-connected Italians, whose acquaintance he made during an official visit to Rome in 1877. Singularly enough in these days of overwrought *technique*, he has never given way to the literary prejudice which condones weakness of thought for the sake of polished expression.

Mr. Esling leads a busy life. He is a lawyer of prominence, a scholar, a fine linguist and a careful collector of historical data touching on the history of the Catholic Church in America. He is a member of several of the learned societies and clubs, including the University Club, in which, as a Master of Arts and Bachelor of Laws of two of the oldest and most respected colleges in the country, he holds an honored place. He was also co-founder and first president of the "Pegasus," a poet's club of Philadelphia. Interested in athletics, an accomplished oarsman and equestrian, one can trace in the many interests of his everyday life the versatility so evident and so charming in his poems and lectures. He is still a young man, and therefore one may expect from him in the future the fulfillment of many promises. If Mr. Esling had been born in any other city, if he had been less permeated by the atmosphere of the most conventional and aristocratic of towns, if he were more of a Bohemian and less a man of a small and exclusive set, he might have given us a fervent pæan, instead of decorous though beautiful *epithalamium* "Hymen's Harvest," war songs, instead of sonorous fugues. But we cannot change our poets or our times, so let us be content with the good "the gods provide."

M. F. EGAN..

ADDRESS OF THE BISHOP AND CLERGY OF QUEBEC TO KING GEORGE III, AUGUST, 1769.

(Canadian Archives, Series 2, vol. 6, p. 117.)

The most humble and most respectful address of the Bishop of Quebec to the King.

SIRE,

In the situation in which Divine Providence has been pleased to put me, and which I hold by virtue of your Majesty's will, I deem it an essential part of my duty to inform your Majesty of the condition of the affairs that have been entrusted to my care and vigilance.

The free exercise of their religion which your Majesty has been so good as to grant to his new subjects in Canada has so far won their hearts and affections that there is no one in this colony who does not frequently raise both his hand and his heart to the Almighty to thank Him for so great a favor as well as to wish your Majesty every sort of prosperity.

But great as is this generous goodness of your Majesty, and though his orders on this point are faithfully carried out by the Honorable Marsian Carleton, his governor in this colony, whereby he has won the general esteem and most tender affections of all the inhabitants, yet there remains a difficulty that afflicts me very much, and it is to seek a remedy for it that I now feel obliged to address your Majesty, in accordance with the urgent wishes of all your new and faithful subjects.

An account of the destruction of the College of Quebec, in which the youth were educated and trained to be good and useful subjects, and which was at the same time the fountain of the clergy for the service and instruction of the people, I entreat your Majesty to allow me to represent to him once more how great is the need of the assistance of this college. It is hard for me to supply the absolute necessities and indispensable wants of the inhabitants, and impossible to continue to have the savages instructed in the principles of religion, which is, however, so necessary to civilize them and keep them in proper subordination. A quarter of the provinces entrusted to my care remains without pastors, to the great detriment and discontent of the people; and as I am unable to make suitable provision for them without the aid of the college as we had it formerly.

I therefore humbly entreat your Majesty to be good enough to allow the College to be re-established, under the management of members of the same order, so that they be allowed henceforward to receive fit subjects, whether English, or Canadian, or other nationalities, as your Majesty may see fit to direct; the subjects of this profession being specially destined for this mode of life, and a constant experience showing that they are the best fitted for it.

It is, besides, their particular occupation to have care of the savages, who certainly, sooner or later, will be a great menace to this your Majesty's

faithful colony unless pains is taken to educate them. I feel satisfied your Majesty sees clearly that it is impossible for me to do so without the aid of men properly qualified for this important office.

In order to show your Majesty that this statement is not my own private opinion, but that of all the clergy entrusted to my charge, all those living in the neighborhood of this city sign here with me, convinced that this humble request which they place at the foot of your Majesty's throne, with the warmest and most respectful regards will lead to the so earnestly desired re-establishment of the College in the manner above mentioned, which will be exceedingly pleasing to all the clergy of this colony so faithfully attached to your Majesty, and in particular to myself, who have the honor to be, with the most perfect submission and the most profound respect,

SIRE

of your Majesty

the most humble and most obédient
servant and faithful subject,
J. Ol., Bishop of Quebec.

Perrault, Canon, Vic. Gen.
Regauville, Priest, Canon.
Grané, Priest, Superior of the Seminary.
F. Boret Hubert, Priest, Pastor of Ste. Foi.
Boiret, Priest.
Berian, Priest, Pastor of St. Augustine.
Renauld, Priest, Pastor of Beauport.
Eudes, Priest, Pastor of the Holy Family.
Maisonbasse, Pastor of St. Thomas,—P.
Desroches, Priest, Pastor of the old Lovette.
Dubarau, Priest, Pastor of Chatean-Riché.
Hubert, Pastor of St. Anne de Beaupré.
F. J. Lefebore, Vicar of the City and parish of Quebec.
H. de Zery, Office Pastor of Quebec.
Desply, Pastor of St. Peter's in Orleans Island.
Noel, Priest, Pastor of St. Anthony's.
Portier, Pastor of St. Anne in the South.

ADDRESS FROM THE CANADIAN CITIZENS OF QUEBEC TO GEORGE III.

(Canadian Archives, Series 2, vol. 11, p. 23.)

To His Most Excellent Majesty George III, King of Great Britain, France and Ireland, Sovereign Lord of Canada, etc., etc , etc.

If your Most Excellent Majesty designs to allow that

We the most submissive and faithful Canadian subjects of your Most Excellent Majesty, of the city and district of Quebec, take the liberty to prostrate ourselves at the foot of the Throne, there to offer our most humble thanks for the Royal approbation which it has pleased your Most Excellent Majesty to give to the Act most solidly regulating the government of our province.

We make bold to assure you, our hearts full of the liveliest gratitude and most profound respect, that we, as well as our posterity, will never forget the paternal treatment with which your Most Excellent Majesty and your angust Parliament have deigned to favor us, in assuring to us the free exercise of our religion, our ancient laws, customs and usages, security in the possession of our property, the extension of our boundaries and of our commerce, and the enjoyment of all the rights, prerogatives and advantages of British subjects. By this equitable act, we no longer have reason to fear the jealousy of the neighboring provinces, and we pay no attention to the complaints of the very small number of former subjects residing in this Province who seem chagrined at our future well-being. We entreat your Most Excellent Majesty to deign to be persuaded that if any among us have been, through untoward circumstances, drawn into their party, their hearts have no part therein.

Will your Most Excellent Majesty allow us also to return you our most humble thanks for having restored to us according to our wishes General Carleton, whose wisdom, prudence, equity and kindness lead us to hope that he will indeed, in accordance with the good intentions of your Majesty, make us enjoy the favors that it has pleased you to grant us.

We will never cease, as it is our duty to send up prayers to heaven for the preservation and prosperity of your Most Excellent Majesty, of the whole Royal Family, and of the Crown of Great Britain.

HISTORY OF

RT. REV. MICHAEL EGAN D D.,

FIRST BISHOP OF PHILADELPHIA.

BY MARTIN I. J. GRIFFIN.

DIVISION XXI.

FATHERS HAROLD AND RYAN GO TO ENGLAND. TRUSTEES PRESENT BISHOP EGAN $200. THE HAROLDITES REQUEST BISHOP TO RESTORE FATHER HAROLD. THE ARCHBISHOP ADVISES BISHOP EGAN TO GIVE FAVORABLE ATTENTION TO THE REQUEST, BUT HE REFUSES. ELECTION OVERTHROWS THE BISHOP'S PARTY.

The minutes of Board of Trustees of March 13th, 1813, record: "Rev. James Harold having declared from the pulpit on February 21st in the presence of the Bishop and the congregation that he was authorized to state that Rev. Wm. V. Harold would do no more duties in that church, and that he also, adopted the same resolution, and Bishop Egan informed the Trustees that he had accepted the gentlemen's resignation and had appointed Rev. Kenny as his assistant."

On Sunday, February 21st, Rev. Wm. V. Harold was "sitting before the altar" when his nephew announced the resignation of both.

Bishop Egan "gladly accepted the resignations." They "received his acceptance with astonishment and dismay, and were quite thunderstruck—they expected their services could not be dispensed with, and that they would be solicited to resume their functions. They met with no solicitation, but were permitted to retire in peace. (*Rejoinder* to Reply of Rev. Wm. V. Harold to Address of a Catholic Layman" issued during Conwell Hogan-Harold schism, 1821-4)

We have learned of the extraordinary abilities as a preacher of Rev. Dr. Aarold, and so we may judge how excited many of the people became against Bishop and Trustees.

But the "eloquent and elegant" Dominican waa not reinstated even

when a deputation had waited on Archbishop Carroll with a petition signed by 534 members of the congregation.

"This novel, but being adopted by the Fathers Harolds, we must suppose perfectly regular and correct mode of resignation produced all the effects for which it was intended—the people were inflamed to the highest pitch against the Bishop and Trustees—meetings were called and resolutions highly derogatory to the episcopal dignity and office were supported and carried by those who now stand for the exclusive champions of both—nay, so far was this spirit carried that Thomas Maitland offered resolution which was adopted that the congregation should abandon the church and fasten up their pews." [Address by Trustees, St. Mary's, 1822, p 6].

The Sunday after the resignations of the Fathers Harold Bishop Egan said, "Father James was the cause of the trouble." (Rev. P. A. Jordan, S. J. in Woodstock Letters),

Rev. Wm. V. Harold remained in Philadelphia a few months after his resignation. His adherents were steadfast in allegiance to him. When he left for Ireland, accompanied by Rev. John Ryan, he was presented with upwards "of $1,000 from the Catholics of Philadelphia." When in England he and Ryan spoke derogatory of the state of religion and the clergy and also of Archbishop Carroll, who was written to, July 18th, 1813, by Rev. Charles Plowden relative to the reports circulated by the two returned priests.

Archbishop Carroll thus spoke of the actors in this affair when he wrote Rev. Chas. Plowden in England: Mr. Ryan, O. S. D. "This man came to New York at end of Summer of 1811 and, as he said, without any intention of remaining in the United States." He came to Baltimore to visit a sister; he is a pleasant, good looking man and really possesses uncommon talents for the pulpit and that kind of elcquence so much sought after in Ireland, which consists principally in imagery and splendid metaphors." Being in Baltimore he was asked by Vicar-General to preach more than once. His countrymen applied to Archbishop to give him an appointment. "This was done and instantly a handsome allowance of £180 per annum made up for him and paid in advance. He seemed quite content and good natured, and was so I believe until Rt. Rev. Dr. Egan of Philadelphia, became much dissatisfied with a countryman of his own, the Rev.

Mr. Harold. This clergyman, likewise, is a man of decent deportment and very superior abilities but perhaps too high pretensions which were probably the first cause of his disagreement with his Bishop. He made a visit to Mr. Ryan, and desired me to interpose between him and his own Bishop. He and Mr. Ryan resolved to go back to Europe. The Archbishop thought "there was a want of candor in Ryan and of humility in Harold." (MS in Baltimore archives. Some Sketches of my answer to Mr. Chas. Plowden's letter of July 18th. 1813).

Rev. Wm. V. Harold went to Lisbon and became Prior of a Convent there. Well for Religion in Philadelphia had he remained there while life lasted. He returned in Bishop Conwell's Episcopate and the Hogan-Conwell contention was largely due to his course.

Rev. James Harold remained in Philadelphia a few months after the departure of his nephew. He went to Ireland and, fortunately, never returned to America.

Rev. John Ryan died in the Dominican Convent, Cork, May 24th, 1852.

Rev. John Grassi, S. J. in a pamphlet issued (2d ed.) at Milan in 1818 giving an account of The Catholic Religion in the United States said of the Diocese of Philadelphia:

"In 1813 there were in the whole of this extensive Diocese no more than 13 priests amongst whom Prince Demetrius Gallitzin a Russian deserves special mention for the zealous discharge of the duties of a country missionary."

At the meeting of Trustees March 3d, 1813, at which Rev. Patrick Kenny presided, the following Resolution was adopted:

WHEREAS, It has been represented that on the resignation of and the departure of the Messrs. Harolds, Dr. Egan had only $42.75 left to support his house and the two gentlemen who had been appointed to assist him.

Therefore Resolved, and unanimously agreed to that the sum of $200 be given to Dr. Egan for the purposes of enabling him to support the establishment and remunerate the two clergymen retained by the Bishop to assist him in discharging the duties of St. Mary's.

But while the Trustees were thus testifying their co-operation and harmony with the Bishop the Haroldite adherents and malcontents were adopting resolutions of quite another sort. They sought the reinstatement of their favorites—Father William Vincent being their ideal of a pastor.

The resolutions were presented Bishop Egan and the next day—March 4th, 1813, he sent copy to Archbishop Carroll saying they "were adopted yesterday" and that he had proof that the "resolutions were framed before the meeting" and "think the Committee not capable of drafting in the language they appear in" and that "they were probably drafted at Mr. Maitland's as the Harolds had dined there the day before."

The Fathers Harold he considered "dangerous persons—they had given a stab to Religion which will require some time to heal—fear the spirit of Presbyterianism rapidly gaining ground with the opposition party. "My fixed determination never to receive the Harolds as subjects of my Diocese."

The Rev. Mr. Kenny is now with me and hope Rev. Mr. O'Brien will soon join me." (Father O'Brien was then in Baltimore disabled by an accident).

But the Haroldites, unhappily, were active and persistent in upholding the cause of their favorite.

On March 8th, 1813, Bishop Egan sent Archbishop Carroll the letter of Chevalier Donis relative to the persistency of the Harolds to obtain signatures in their favor:

"The Most Rev. Dr. Carroll would confer a signal favor on me to write a few lines in the style of a Pastoral admonition which I shall read from the altar or pulpit. An address of this kind I am confident would silence all future applications and produce the most salutary consequences."

But Archbishop Carroll did not accede to the request and though made once again, as we shall see, he does not appear to have complied.

Father O'Brien had not yet come on from Baltimore and Bishop Egan in writing the Archbishop, March 9th, 1813, expressed concern that "Rev. O'Brian's wound is more obstinate than at first imagined "and hoping he would soon recover and come on to Philadelphia. "I must reject every over ture to reinstate Harold, Jr. "My personal tranquility and future peace of the Church must be sacrificed if he returns here."

He reiterated most earnestly a request for Pastoral Address to the faithful. "The opposition were locking up pews and inducing others to do so. "I intend to appoint Rev. Mr. McGirr to the care of the congregation at Pittsburgh and those adjoining it for a time only."

On March 13th, Bishop Egan wrote Archbishop Carroll "The rumor now in circulation is that the business has been and is of a political nature.

The Trustees are themselves divided in real political sentiment, hence the rumor is a cover or veil easily seen thro'.

The unexpected appearance of Rev. Mr. Ryan, who remains with Mr. O'Neil, is an enigma to me. Two days elapsed before he called on me—assured me he had used every effort to calm the minds of Harold's friends."

The Bishop renewed his request for "a few lines as advice to be read to the congregation as your letter favored by Deputies will not be made public as it would detach many from their interest."

On March 14th, 1813, Archbishop Carroll wrote the Trustees "My intention was to recommend most earnestly to Bishop Egan a favorable attention to the subject of your memorial at least as far as Mr. W. Harold was concerned."

Though Bishop Egan would not listen even to the recommendation to take into consideration the reinstatement of Rev. Wm. V. Harold his friends were not inactive. The election for Trustees was near. They knew votes were a force. They were active and tricky; the payment of $2 pew rent entitled to a vote. Rent was $4 a year.

The pew rents for 1813 amounted to $1791.40 "owing to the great interest excited by being deprived of our pastors almost all arrears were paid up" says a record.

"Our pastors" were the Rev. Harolds. The Haroldites gave receipts for $2 to friends and so added many additional votes by a manner not before availed of. The election, April 20th, 1813, resulted in the overthrow of the old Board which was now the Bishop's Party. The election was from 11 A. M. to 1 P. M.

The election polls closed before all had voted. A few days after the election a meeting of the debarred voters was held at the Bishop's room to consult and discover "whether the election could be set aside as illegal." Among those present were John Ashley, John Carrell, Edward Carrell, Charles Johnson, Joseph Snyder and others of whom the names given will be noted as containing several of the old Trustees with whom the controversy had originated. The Bishop presided but no action of the kind contemplated seems to have been taken.

On April 6th, 1813, Bishop Egan wrote the Archbishop telling him of the unexpected arrival of Rev. Wm. V. Harold who had waited on him on Sunday 4th inst. with four gentlemen, Messrs. O'Neil, Maitland, Christie,

and Smith. "I had been baptizing in the little chapel when on entering my room they were in waiting." Judge my surprise. We saluted. I gave my hand to Harold. "I was called to a funeral when Rev. Wm. V. Harold inquired if after he should obtain leave from the British government for his uncle to remain in Ireland, I would accede to wishes of his friends to reinstate him in St. Mary's. I answered I had provided clergymen for St. Mary's. That ended the visit."

On April 14th, 1813, Archbishop Carroll wrote the Trustees "I will therefore earnestly recommend to Bishop Egan to take into consideration the benefits which may ensue from Mr. Harold's return to his former situation and weigh them before God against the evils which he apprehended from his re-admittance to it."

But the power of the Haroldites was not broken when Bishop Egan refused to reinstate Rev. Wm. V. Harold.

To Archbishop Carroll's proposals to Bishop Egan to restore Rev. Wm. V. Harold to St. Mary's on April 27th, 1813, Bishop Egan wrote the Archbishop declining to do so, saying "the peace of the Church would be insecure the advancement of piety would not be favored, and my personal happiness would be sacrificed. Every day and every proceeding give additional force to this my unalterable resolution. The Rev. Mr. Harold, Sr., has descended so low as to meet and confer with numbers of dray porters on the wharves and others of that description and direct them to favorite pewholders who by dividing amongst them the receipts for the amount of pew rents passed them at the election for regular voters, where they formed such a multitude and secured so completely the access to the windows that the respectable part of the congregation was prevented from approaching the officers appointed to receive tickets. Three persons were induced to withdraw from St. Augustine's—Michael Doran, Mr. Desmond, and Mr. Fagan, with whom Harold, Sr., lodges, and consent to run as Trustees succeeded. "But I shall be superior to all their endeavors and should they proceed to the most forbidding extremeties they shall find me immovable."

This letter is endorsed by Archbishop Carroll. "*This letter contains the proof of the Archbishop having proposed to Bishop Egan the restoration of W. V. Harold to Philadelphia and the Bishop's absolute refusal.*"

DIVISION XXII.

UNSEEMLY CONTEST BETWEEN THE BISHOP AND THE TRUSTEES. BISHOP EGAN'S MOTHER AND BROTHER.—LOOKING FOR "PAY DAY."—SALARY REFUSED.—THE BISHOP FIRM.—TWO TRUSTEES RECEDE.—REFUSAL OF ABSOLUTION TO THE CONTUMACIOUS.—BISHOP CONDEMNS THE TRUSTEES.—THEY REPLY.—THREAT TO BUILD A CHURCH FOR FATHER HAROLD.—SHARP REPORT OF TRUSTEES TO ARCHBISHOP. SALARY TO BE INCREASED.—THE DISPLEASURE OF THE BISHOP LESSENS.

The Trustees elected by the Haroldites were John Doyle, Michael Doran, Hugh Christy, Henry O'Neill, Mathias J. O'Conway, Augustine Fagan, Timothy Desmond, Christopher O'Conner.

At meeting May 4th, Mr. Christy was appointed Treasurer and Mr. Doran, Secretary. A Committee was appointed to examine into the financial condition of the corporation. It reported that there would not be "more than about $700 in favor of the Church," and that some alteration is necessary as to the state of expenses of the church, and to provide for debts and interest due by the corporation.

Bishop Egan refused to put the motion that the report be accepted. Appeal was taken and the Trustees decided that the motion was in order. Bishop still refused to put motion and declared it out of order.

"In the course of some conversation to which this proceeding gave rise say" the minutes "Dr. Egan declared he was willing to take the sense of the Board upon any other business which might be proposed, whereupon, Henry O'Neill moved, and Augustine Fagan seconded a resolution, that amount of the annual salary of Right Rev. Michael Egan "as Bishop and pastor, and whatever assistant pastor or pastors he may call in, be $800 from July 1st." Bishop Egan refused to put the motion and John Doyle was chosen chairman when the report and motion were adopted.

The next day Bishop Egan wrote the Archbishop giving an account of the proceedings saying, that when the report of the Committee on debts etc., was presented "I declared it out of order." A "scene ensued that is more easily imagined than described." Mr. Kenny and I left the room to the unconstitutional meeting and withdrew at half past ten o'clock. Harold, Sr., feeds the divisions and fanned the flame; he lodges with one Augustine Fagan, a printer, the most fiery zealot of all the Trustees. Harold

"cannot, I think, after such perverse and unparallelled conduct be permitted to celebrate Mass in my diocese, nevertheless, I should be happy to have your opinion."

From that time of "the scene," May 4th, 1813, to February 22d, 1814, no meeting of the Board of Trustees was held.

The annexed letters show that his nephew, Michael De Burgo Egan, whom in 1809 he had sent to Mt. St. Mary's to be trained for the priesthood, was on a vacation trip home, and that Bishop Egan's mother was, in June 1813, then in Philadelphia, and that his brother Thomas had returned from Louisiana and was then at Lamberton, N. J., near Trenton, to whom letters were sent in care of Mr. Sartori, the patron of the Church in Trenton.

PHILADELPHIA, JUNE 10th, 1813.

DEAR BROTHER:

I wrote you a few lines some time in the beginning of last week with an enclosed letter from Louisiana and expected an immediate answer from you. I am surprised and feel considerable anxiety at not hearing from you for so long a time. I request you to write to me as soon as possible and inform me how you are succeeding and how you like the waggoner we sent to you. I shall anxiously wait your answer. Rev. Mr. Hurley does not go to Trenton till the Friday or Saturday of the next week, when I expect my mother will accompany him there. We are all well here. I never enjoyed much better health if I except the tremor which still continues with me. Yours affectionately,

MICHAEL, Bishop of Philadelphia.

To Thos. Egan, Trenton, N. J. Care of Mr. Sartori. [Copy of letter in Memorial Hall, Notre Dame, Ind].

DEAR THOS:

I have an immediate opportunity of sending Michael off to Baltimore in a new gig that Fitzgerald is to take there on Thursday or Friday—it is delayed only on account of the late rains—if this facility of conveyancies missed it may prove inconvenient and prejudical to the plan upon which he is, now, to return. As soon as this reaches you, lose not a moment in hurrying him on to me.

Let me know what may be your prospects in New York, and how you got out and home—I hope my Dear Mother is well recruited; tell her to improve as matters here are taking the turn I have long wished—Rev. Mr.

O'Brien has left us on the 18th inst. for Pittsburg, his health was declining rapidly—this cause forced one to consent to his resuming his former situation to the great regret of his and my friends in Philadelphia.

Mr. Kenny joins me in respect to my Mother, you and family. I remain Dear, Thos., Your Affectionate Brother,

MICHAEL, Bishop of Philadelphia.

Phila. 31st Augt. 1813.

Mr. Thos. Egan, Lamberton. Care Mr. Sartori, Trenton. To be forwarded immediately.

Michael de Burge Egan became a priest and President of Mount St. Mary's College. See an account of him in *The American Catholic Historical Researches* October 1890.

Bishop Egan, in writing to Archbishop Carroll, June 10th, 1813, mentions the arival of Rev. Mr. Varin, a Dutch Clergyman from Guttenburg. He permitted him to say Mass for the four or five days he remained with Rev. Mr. Roloff and hope that Rev. Mr. Grassi will permit him after the time required to be received into the order for which he goes forward, to reside in Philadelphia where * * * much wanted, I destine him for Lancaster with Rev. Mr. Byrne in whose favor the endowment for that district will admit no embarrassment. Rev. Mr. Byrne has applied himself to the Dutch Language with such assiduity that he hears Confessions and has exhorted to the great benefit of his German brehren out. As to affairs at St. Mary's—they are *in Statu Quo*; we wait for the 1st of July pay day of the ensuing quarter's salary. It will prove whether the new Trustees keep up to their resolution on the $800 scheme or not. Nothing but vague reports are afloat.

PHILADELPHIA, JULY 7, 1813.

MOST REV. SIR:

I received the enclosed letter yesterday from Lawyer Smith of Lancaster. He is very pressing as you may observe for an answer which I cannot give him until I know your decision on the subject. Mr. LeFever, I presume, has spoken to you before on the same business. In case it meets with your approbation to sell the two lots for the sum of $600 it is my intention to have the money founded for the benefit of the clergymen that may hereafter attend to that district.

The first day of this month was the day on which our salary was to be

paid. On that day the treasurer's clerk presented me with the following receipt for my signature:

Received July 1st, 1813, from Hugh Christy, Treasurer of St. Mary's Church and Congregation, Two hundred Dollars being one quarter's salary in advance to me as Bishop of Philadelphia and the assistant Pastor of said Church being pursuant to the resolution of the Board of Trustees passed on the 4th of May last.

This receipt I, of course, refused to sign. It was accompanied by the following resolution:

RESOLVED, that the Trustees of St. Mary's Church and Congregation, after due deliberation, do enact, and it is hereby enacted that the annual salary to be paid to the Right Rev. Dr. Egan, as Bishop and Pastor and whatever pastor or pastors he may call in, to be paid quarterly and in advance, shall be Eight Hundred Dollars and no more, to commence the 1st of July, 1813, and that all acts or regulations of the former Trustees, heretofore, passed upon the subject of the salary payable to the Rt. Rev. and Rev. Clergy of said Church, on the 4th day of May, 1813, are repealed.

MICHAEL DORAN, Secretary.

To HUGH CHRISTY,

Treasurer.

It is now known beyond doubt that their object in thus reducing the salary was to lay me under the necessary of withdrawing the present clergymen in order that the elder Mr. Harold might once more be called into officiate at St. Mary's. Should he attempt to officiate there I should suspend him; in that case he may or may not appeal to the decision of the Archbishop. He would, no doubt, have many adherents among the deluded people and thus a schism would be inevitably formed. I must therefore retain my clergymen at all events, and depend on the congregation for their support. They have already, unequivocally, declared that they will not suffer their Bishop and clergy to be dependent on the caprice of a few malicious individuals. I did intend to make known to the congregation on next Sunday from the pulpit or altar the evil consequences likely to ensue from the resolution passed by the present Board of Trustees, but a there will be a quarterly meeting next Monday, and as I have still hope some may be brought to a proper sense of their duty, I will postpone any publi ccommunication till the Sunday following. Some of the most respectable members of the

congregation intend calling on some of the Trustees and representing to them in the most forcible manner the dangerous consequences of persisting in a measure so subversive of all spiritual authority. I have the pleasure to inform you two of the Board—O'Conway and Desmond—are impressed with the dangerous consequences of such resolutions and are now totally opposed to it. Could we bring one more over to proper sense of his duty, we would have a majority in our favor at the next meeting. No endeavors shall be left untried on our part to accomplish that desirable object. Any advice that the Archbishop's superior judgment and prudence may communicate to me on this trying occasion will be gratefully received by his most humble and obliged servant.

MICHAEL, Bishop of Philada.

Bishop Egan concluded to use Church power against the obdurate Trustees and obtained Archbishop Carroll's sanction to his course. On July 12, 1813, he wrote the Archbishop:

MOST REV. SIR:

I have only a moment's time to acknowledge yours of July the 10th, and to return you thanks for its contents. As I am pressed by the closing of the mail I omit (?) all remarks to request your decision on the following points:

1st Is the refusal of absolution to be extended to all, who have voted for the appointment of the present Trustees and to the Trustees themselves, such of them who persist in the measure of the resolution reducing the establishment to indigence and degradation without the guilt of schism? or is the exclusion of Pastoral care and refusal of absolution to be confined in this case to such of the Trustees as retract not their share of opposition to the Episcopal authority.

2nd. Is the prohibition to absolve that is to be notified to every priest in the Diocese *only* to take place in the event of actual schism?

I request you to answer by return of post as I intend giving public notice on Sunday next.

A quarterly meeting was to be held on Monday last 12th, according to act of incorporation and notices were issued—the hour was specified to be at 6 P. M. The Rev. Messrs. Kenny and O'Brien, the two seceding Trustees, Messrs. O'Conway and Desmond and I attended punctually at the time and place mentioned. We waited until half-past seven when not one of theothers appeared nor did they deign to send an apology" wrote the Bishop, on 13th.

P. S. I shall take the liberty of mentioning on Sunday next ttha I consulted the most Rev. Doctor Carroll on the present affairs of St. Mary's Church, and shall state that the sentiments of the Most Rev. Archbishop of Baltimore coincide with mine.

On Sunday, July 18th, Bishop Egan condemned the action of the Trustees in lowering the salary—how money had been borrowed for his support and that this method was not just.

On July 25th, 1813, the Trustees issued the annexed address:

TO THE CONGREGATION OF ST. MARY'S CHURCH.

The Right Rev. Bishop Egan having, on last Sunday, at the altar, made the measures and acts which, in the discharge of our duty, as Trustees of the respectable society of Roman Catholics worshipping in St. Mary's Church, we deemed proper and necessary to adopt, for the maintainance of your rights' and the promotion of your interests, the subject of an attack upon our characters which we conceive unjustifiable and injurious; and six * of the Board for the heinous crime of having the integrity and firmness to adhere to those measures were more particularly pointed out, and informed, that unless they accommodated themselves to the wishes of Right Rev. and Rev. Clergy, abrogated their proceedings and fixed the salary of the Bishop and clergy at what they deemed necessary for the support of their establishment, they should be excluded from the Sacrements.

We deem it unnecessary to make any comment upon this determination of the Right Rev. Bishop which goes the length of making the salvation of any portion of his flock as far as participation in the Sacraments of the Church contribute thereto dependent upon giving or withholding the amount of money he may consider proper he should receive; we will barely remark, that if the Right Rev. and Rev. Clergy can, by denunciations and threats from the altar and the pulpit accomplish any object they may desire your act of incorporation is a deceptive nullity and should those honored by your suffrages with the management of the temporal concerns of the Church, ever sanction such a mode of proceeding, by their acquiescence they would be guilty of a treacherous surrender of your rights and a base violation of the confidence reposed in them, which we assure the congregation shall never be experienced at our hands.

We presume we claim no more than a common act of justice when we

* One of the gentlemen alluded to was then, and is ye., absent from the city, which accounts for his signature not being to this address.

request the congregation to suspend their opinion upon what has been submitted to them, until the whole case can be brought fully and fairly before them, in a correct statement of the business, and every transaction connected therewith, from its commencement to the present time; when they will be enabled to judge how far we are culpable, in resisting a most baneful influence to which must be ascribed the persecution and banishment of pastors, that served us with unexampled *ability*, *zeal*, and *fidelity* and the distraction and desolation which so unfortunately prevail among us.

For the present we shall content ourselves with subjoining a statement of the income of the Right Rev. and Rev. Clergy for the present year; which, we are convinced, must satisfy every candid mind how little justified the Right Rev. Dr. Egan is in aggravating the misery of our present deplorable situation, by an address, calculated to call forth and inflame all the bad passions of our nature.

January 1st, 1813. There was paid the Right Rev. Bishop Egan, $600.

February 16. He received on account of next quarter's salary, $46.

March 3. At the first meeting of the Board after the resignation of the Rev. Messrs. Harolds, there was voted to the Bishop and paid him the 5th of the same month "as a gratuity" $200.

April 1st. He received $554.

July 1st. There was tended to Bishop Egan, and is still held at his disposal, $200.

October 1. There will be at his command $200.

From the churches of St. Augustine and Holy Trinity he receives $400.

The former Trustees, whom the Right Rev. Bishop has so unaccountably and mysteriously taken to his bosom and instituted his advisers and confidants, and who are, of course, entitled to all credits have stated in their pamphlet that the casualties of different kinds and rents, received by the clergy, in the course of the year, amounted to $1200; making a total of $3400.

Besides an exemption from house rent and whatever is received by the Rev. Mr. Kenny from his country parish, to which he frequently resorts, and which, till the misfortunes of the congregation introduced him to us, served for his entire maintenance.

MICHAEL DORAN,
CHRISTOPHER O'CONNOR,
JOHN DOYLE,
HENRY O'NEILL,
AUGUSTINE FAGAN.

Philada. July 25, 1813.

The above is copied from printed circular in the Archives of Baltimore in Case No. 3, Letter G.

In August, 1813, Father Vincent de Paul the Trappist arrived in Philadelphia and lodged with Bishop Egan at the residence in Willing's Alley.

ENTRANCE TO THE RESIDENCE OF BISHOP EGAN.

He had arrived at Boston from France on August 6th, 1812, with one Sister and two Brothers of the Order. He had been to Maryland; had spent two weeks examining land near Milford, Pa., with a view ot settlement.

In his Memoir he says "Upon arriving in Philadelphia I told the Bishop

how well disposed were the people whom we had seen and suggested to him to send missionaries there, but he told me he had none to send. If I had been free I would have returned to labor for the conversion of these poor people.."

While here he baptized on August 22d, Rosetta DeSilva, Jane Haviland on 29th and John Paul on 30th. He was back in Philadelphia again the following January as on January 18th he baptized Sarah Ann Johnson, John Peter Scott, an adult on 23d, and Peter Robert Mayot on same day. (Flick's French Refugee Trappists in U. S.)

In September Rev. Charles Winter's arrived and did service for a short time as aid to the Bishop.

Bishop Egan writing to the Archbishop August 15th, 1813, says "matters at St. Mary's remain in *statuo quo*. Three deputations waited on me last week declared that if the Harolds were not reinstated a church should be built for them and that they would succeed. I answered I had not such a bad opinion of Rev. Mr. Harold, Jr., as to think he would act in defiance of all ecclesiastical authority."

On November 11th, 1813, the Trustees wrote the Archbishop defending themselves and asking him to divide his compassion between the prelate and his flock. They recalled to him the words of his letters of March 14th and April 14th as to his willingness to have Father Harold restored to St. Mary's.

The Trustees said, "We will meet our opponents on their own ground, give them a fair trial in the presence of those who have opposed. We shall lay before the congregation the whole of our proceedings, applications, remonstrances, prayers and supplications made and repeated in vain, the letters written, the remonstrances presented to your Grace with the answer; then let the congregation choose a Board of Trustees and give them their instructions; thus responsibility will be devolved on the congregation and free the Board. Signed by Michael Doran, Secretary.

In writing the Archbishop, Nov. 13th, 1813, Bishop Egan said that "with the exception of a tremor in my hand I enjoy good health." He had written more than ten letters to Father Regan to come to Philadelphia. "Were he here my troubles would soon be at an end." Had I acted with sufficient energy in the beginning as became the station I held I might not in all probability have become the victim of my own imprudence, Experience has taught me a lesson I shall not soon forget."

This letter he closed by saying he has spent part of four days in writing it.

Letter Bishop Egan, Nov. 17, 1813, to Archbishop Carroll.

Your answer to the Trustees—of which you will please send me a copy—will have a very good effect. It seems to me that this will be the last attempt to obtain the recall of Mr. Harold Jr., and finding it ineffectual they will no longer persist in their measure, at least to the extent they have heretofore gone. According to the information I have received I believe it is their intention to allow me and my clergy a salary of $1600 or $1800 a year till the debts of the church are paid. This sum in the present times would be scarcely sufficient to maintain a house and provide a decent suit of clothes in a year. The critical situation of affairs are such at the present that I believe it will be prudent to accept of their offer, not indeed renouncing the just claim for the former stipulated salary, but suspending it for a time. The reasons which induce me to make this temporary consideration are these. First, the peace of the church which such a measure might probably contribute to and which if not acceded to would in all probability be in their hands the most effectual means of gaining a decided majority at the coming election, as they will stop short of nothing to gain their ends, while the respectable community would not descend to such low intrigue. Second, although the congregation will, with the exception of a small number, condemn the violent measure of the trustees, and many have subscribed to the support of a Bishop and his clergy, nevertheless, I have reason to believe that they will not continue their subscription much longer, neither could I blame them when the funds of the church are not only adequate, but would likewise leave upwards of $600 in the Treasury according to the statement of the late Trustees. Third, as the money subscribed was given us as a loan I will be responsible for the payment. This would cause me much uneasiness, for although I know nothing would be demanded of me until justice had been dealt by the Trustees, my mind nevertheless, would not be at rest, as I know not how long the present Trustees and others equally hostile will remain in office.—The conversation of Messrs Harold and Ryan in England, respecting the state of religion and the clergy in this country, is not a surprise to me in the least, but by including in their misrepresentation, a Prelate so universally known and admired throughout the Catholic Church, they have completely defeated their malicious views. After such conduct, however. I do not suppose they will have the hardihood to return to this country."

PETITION OF BISHOP OF QUEBEC TO KING GEORGE III, IN 1805.

(*Translation.*)

(*Conadian Archives, Series Q., Vol.* 98, *p.* 5.)

To His Most Excellent Majesty the King, the humble petition of Pierre Denaut, Bishop of the Roman Catholic Church.

Who takes the liberty to approach Your Majesty's Throne to represent most respectfully,

That the Roman Catholic Religion having been introduced into Canada with its first settlers, under the former Government of France, the Bishopric of Quebec was erected in sixteen hundred and sixty-four, and has been successively filled by Bishops, of whom the sixth died in seventeen hundred and sixty, the date of the conquest of this country by your Majesty's arms.

That since that date, the Catholics, who form upwards of nineteen twentieths of the population of your Providence of Lower Canada, have continued, by Your Majesty's goodness, who, after taking the oath of allegiance before Your Majesty's representative in this Province in Council, have always exercised their functions with Your Majesty's permission and under the protection of different Governors, whom it has pleased Your Majesty to appoint for the administration of this Province, and that your petitioner is the fourth Bishop who directs this Church, since Canada happily passed to the Crown of Great Britain.

That the prodigious extention of this Province and the rapid increase of its population require more than ever that the Catholic Bishop should be invested with such rights and dignity, as Your Majesty may think suitable to direct and rule the Clergy and the people, and to impress more strongly on their minds these principles of attachment and loyalty towards their Sovereign and of obedience to the laws, which the Bishops of this country have constantly and strongly professed.

That nevertheless neither your pétitioner, who for eight years has guided this Church, nor his predecessors from the Conquest, nor the rectors of parishes, have had from Your Majesty that special authorization, of which they have frequently felt the need, to prevent the doubts which might arise in the Courts of Justice in respect to the exercise of their civil functions.

Wherefore may it please Your Majesty to permit your petitioner to approach Your Majesty, and to pray him humbly to give such orders and instructions, as in his royal wisdom he may deem necessary, that your peti-

tioner and his successors be civilly recognized as Bishops of the Roman Catholic Church of Quebec and enjoy such prerogatives, rights and temporal emoluments as Your Majesty shall graciously attach to that dignity.

For fuller details, your petitioner prays Your Majesty to refer to the information which His Excellency Sir Robert Shore Milnes, Baronet, Your Majesty's Lieutenant Governor, may undertake to give to Your Majesty.

And your petitioner shall continue to address to Heaven the most ardent prayers for the prosperity of Your Gracious Majesty, of his august family and of his Empire.

PIERRE DENAUT

Bishop of the Roman Catholic Church.

QUEBEC 27th July 1805.

MY LORD,—It is with the highest satisfaction that previous to my departure from Quebec, I am enabled to transmit to Your Lordship the Petition of Mr. Denaut to His Majesty which I have the honor to enclose, and which I flatter myself will give an opening to the final arrangement of those objects with regard to the Roman Catholic Clergy which I have had in view for several years past, and had the honor to submit to Your Lordship's consideration in my dispatch No. 28.

I feel myself called upon in justice to Mr. Denaut to state to Your Lordship that I have found him uniformly candid and open in the course of several conversations we have had on this subject, and I believe there is no man more truly attached to the Government than he is.

Your Lordship will observe that in signing the inclosed Petition to His Majesty, Mr. Denaut styles himself "Bishop of the Roman Catholic Church of Quebec," a title by which he is not acknowledged in the King's Instructions to the Governor where he is only called Superintendent of the Romish Church.

But, though the title is not allowed by the Instructions, it has always been used in courtesy, except in official letters from the Governor, and Mons. Denaut, as well as his Predecessors, has usually been addressed by the Title of Monseigneur, not only by the society in general but also by the Persons administering the Government. I have endeavored to make M. Denaut understand the due distinction, but as he has always been in the habit of signing as Bishop of Quebec, I did not insist on a different signature from the present, being unwilling on this occasion to hurt the feelings of a man of his advanced age who has in this instance conducted himself with so much propriety.

And my departure from Quebec is fixed for the beginning of next month, the multiplicity of Business which arises at this moment will not allow me sufficient time to enter at length into every particular relating to this most interesting subject which includes so many various points of consideration, I shall therefore defer troubling Your Lordship any further at present in the hope of being allowed to lay them personally before you, or if Your Lordship should permit me, to furnish you on my arrival in England with such statements as Your Lordship may desire to have.

I have the honor to be, My Lord,

Your Lordship's most obedient and most humble servant,

ROBT. S. MILNES.

HISTORICAL SKETCH OF THE MISSIONS OF CALIFORNIA.

"In 1642 the Viceroy, the Duke of Escalona sent into California the Governor of Sinaloa, with some members of the Society of Jesus, to found missions there, and civilize the Indians." "Exploration de l'Oregon et de Californies pendant les annees 1840, 1841, 1842, par M. Duflot de Mofras, attache a la Legation de France a Mexico."—Vol. I., p. 102.

M. Duflot De Mofras, an attache of the French Legation at Mexico, was detached from that service in 1840, by Marshal Soult, at that time President of the Privy Council of Louis Phillippe, for the purpose of making a thorough reconnoisance of California and Oregon. This work he accomplished in the most complete manner; and the results, embracing the most extended and accurate description of California, its natural history, climatology, social conditions, politics, legislation, and religious institutions, and containing even plans and soundings of its harbors, with sailing directions for entering them from the ocean, were published at Paris by order of the King, in two volumes, 8vo., being the work above cited. It is a book of the highest authority, and was doubtless prepared as a hand book for the acquisition of California by the French. De Mofras does not profess to have been in California later than in 1842; and his work contains internal evidence that that year terminated his visit to that country.

AUTHORITY CONFIDED TO THE JESUITS.

"In 1683, the Admiral Atondo went to La Paz, (on the eastern shore of the Gulf of California), with the Jesuit Fathers, Salvatierra and Eusebius Kino, (Kuhn), a learned astronomer from Ingolstadt. It is from the date of this epoch that the regular clergy (*religiosos*) were invested with the

ecclesiastical, civil, and military administration of the missions. In a short time they succeed in converting all Lower California, (the peninsula), and the plan which they adopted will always serve as a model."—De Mofras, vol. I., page 103.

BOUNDARIES OF UPPER CALIFORNIA.

"Geographically, this magnificent Province, Upper California, extends from the 32d to the 42d degree of northern latitude. It is bounded on the north by Oregon, on the south by Old (or Lower) California, on the east by the Rocky Mountains, and on the west by the Pacific Ocean."—De Mofras, vol. 1., page 316.

FURTHER EXPLORATIONS: A YEARLY STIPEND OF $13,000 GRANTED.

"In 1701 and 1703, Father Kuhn made his celebrated explorations to the north of California, and on the river Colorado. King Philip V. granted to the Jesuit Missionaries in California an annual pension of $13,000."—DeMofras, vol. I., page 104.

"In 1719, Father Guillen, and in 1721, Father Ugarte, extended the domains of their missions, by means of several expeditions by land in California."—De Mofras, vol. I., page 105.

"1746, Father Consag explored the river Colorado, with the design of organizing other missions, which should render an overland route practicable from Sonora to California."—De Mofras, vol. I., page 106.

THE JESUITS SUPPRESSED: THE MISSIONS CEDED TO THE FRANCISCANS.

"The Jesuits continued to extend their geographical limits, and to govern their missions in the most paternal manner until the year 1767, when they ceded them to the Franciscans of the royal college of San Fernando at Mexico."—De Mofras, vol. I., page 106. "By order of Charles III. King of Spain, the Marquis de Croix, Viceroy of Mexico, and the Inspector General (*Visitador*) of that kingdom, Don Joseph De Galvez, on the 25th of June, suppressed the Society of Jesus, and entrusted to the Franciscan monks of the college of San Bernando at Mexico, the administration of the missions which the Jesuits up to that time had managed with so much wisdom and success. The various donations and real estate which constituted the 'PIOUS FUND OF CALIFORNIA,' passed into the hands of the Franciscans, (*fondo piadoso de California*), Sixteen of these monks, by direction of their apostolic perfect, the Reverend Father Junipero Serra, embarked at Loreto, Lower California, in April, 1768. On July 16th of the same year, the Inspector-General of New Spain arrived in person, bearer of a royal

order commanding him to found a missionary establishment either at the port of Monterey, or that of San Diego."—De Mofras, vol. I,, page 255.

DATES OF THE FOUNDATION OF THE MISSIONS.

"Missions were accordingly established in Upper California on a line from south to north, as follows: San Diego, (Lat. 32½° N.,) A. D. 1769; San Louis Rey, 1798; San Juan Capistrano, 1776; San Gabriel, 1771; San Fernando, 1797; San Buenaventura, 1782; Santa Barbara, 1786; Santa Inez, 1804; La Purisima Concepcion, 1787; San Luiz Obispo, 1771; San Miguel, 1797; San Antonia, 1771; Nuestra Senora de la Soledad, 1791; Mission del Carmelo, 1770; San Juan Bautista, 1799; Santa Cruz, 1791; Santa Clara, 1777; San Jose, 1797; DOLORES DE SAN FRANCISCO, 1776; San Rafael, 1817; San Francisco Solano, (near Sonoma, lat. 38° N.) 1823."—De Mofras, vol. I., page 320.

CESSION OF THE MISSIONS OF LOWER CALIFORNIA TO THE DOMINICANS.

"In the year 1771, the Marquis de Croix's term of office as Viceroy having expired, was succeeded by the Baili De Bucareli. The Dominicans of Mexico obtained a royal receipt by which the Franciscans were ordereds to surrender to the Dominicans the administration of one or two Missions.; The Reverend Warden of the College of San Fernando remarked, with reason, that the province of Lower California, (where most of the Missiond were at that time,) could not be divided; that its limits were well definein and that serious inconveniences would arise if the two orders were found of competition in the same territoiy. He concluded by offering to the Dominicans, in case they would take exclusive charge of the whole province (of Lower California) from Cape St. Lucas to the port of San Digo, to cede to them, together with all the Missions then lately administeredeby the Jesuits, also that of San Fernando de Vellicata, and the five others which were yet to be established there. The Viceroy assembled the Council, and on April 30th, 1772, decreed that the above agreement should be carried into effect. It was not, however, until the 1st of May, of the following year, that the Dominicans entered into definitive possession of Lower California; where, being able to concentrate all their efforts upon a territory less extensive and more fertile, they soon obtained results which command admiration. At the end of fourteen years, Father Junipero, who died in 1784, had already founded fifteen Missions of Indians, or villages of Spanish colonists.") De Mofras, 259.

PRESIDIOS AND VILLAGES FOUNDED.

"At the same time that the monks established Missions to civilize the Indians, the Governors founded military posts, called *presidios*, and *pueblos* (villages, composed of married soldiers and white colonists,) whom they brought from Sonora, Sinaloa and Lower California." DeMofras, p. 261.

ADDRESS OF THE CANADIAN CITIZENS OF MONTREAL.

(Canadian Archives, Series 2, vol. 11, p. 19.)

To the King:

SIRE:

We, your most faithful subjects the Canadian citizens of the city of Montreal, crave your permission to prostrate ourselves at the foot of Your Majesty's throne in order to acquaint you with the keen sentiments of gratitude with which we are filled in consideration of the inexpressable favors and advantages with which we are overwhelmed by the action of your august Parliament, to which, through a singular affection for your Canadian people, you have been pleased, Sire, to give your royal approbation. Words fail us to convince Your Majesty of the whole fulness of our obligations for the bestowing on us of many benefits. But we say from the bottom of our hearts sincerely and judiciously that our lives, our fortunes and all else that we hold dear have been won over to Your Majesty, who will be convinced thereof when the opportunity may arise; as we make bold to flatter ourselves that such is the case also with our fidelity, our submission and our obedience during a trial of fourteen years. Indeed, to maintain this attitude is a strict duty in which we could not fail. What satisfaction are we not now enjoying! We have been adopted as children of the mother country and British citizens; left in the enjoyment of the religion of our fathers; our civil laws have been restored to us; our country remains bounded by its former limits: and to all these favors Your Majesty has added the return among us, so ardently desired, of your worthy and generous governor. We are now, Sire, in the full enjoyment of happiness, and having nothing more to ask but that it please Your Majesty to leave to us the Seminary of Montreal such as it has existed since its foundation. It is useful for the comforting of the widow and the orphan and for the education of our children. We also ask a like favor for our hospitals, founded solely for the comforting of our poor and our sick. May Heaven grant that, in hearing our prayers, Your Majesty may enjoy a long and a glorious reign. We address them also to the Eternal for the preservation of your illustrious Queen and the Royal Family. It is with these sentiments that we have the honor to remain, with the most profound respect and the greatest veneration,

Of Your Most Excellent Majesty,

SIRE,

the most humble, most submissive, most obedient and most faithful servants and subjects.

(Signatures follow.)

[Translation by Mr. F. T. Furey, of the American Catholic Historical Society of Philadelphia.]

ADDRESS OF THE ABENAKI INDIANS TO KING GEORGE III.

[Canadian Archives, Series 2, vol. 7, p. 356.]

To the King:

SIRE:

Your new subjects the savages living in the villages of St. Francis and Beccancourt, called Abenaky, Naranche88aque and Pana8anbesques medocteque called the Malicites and the Mikquemacs, all of the Quebec government, represented by the their chiefs of each village, namely, for that of St. Francis, Thomas, for that of Beccancourt, Melechermette; for that of Pana8anbesque, 88 aourenais; for that of Garanche 88 acque, Peter; and for that of the Mikquemacs, John Baptist; have the honor of stating to His Majesty their father that for twenty years past the father and son De Larriviere have been successively their interpreter, with whose services they have been well content, who have been paid therefor by the King of France until the surrender of the city of Quebec, where they resided, and that since the younger De Larriviere after his fathers's death has continued in the gooa friendship that he has for the deponents and under the promises that were made to them by their fathers James Murray and Guy Carleton, generals in the country, to serve them as interpreter in the city of Quebec, to give them a refuge and provisions for their sustenance at their own cost and expense, from the day of deponents' arrival until the moment when they were to have audience with their father in this country, who have always had it given to them. He has been brought to the very verge of ruin by the heavy advances that he so generously made to them in order not to fail in assisting them; but as the promises have not been fulfilled, and as he can no longer give us the same assistance that he would still like to give at present, he has declared to the deponents that he would soon find himself absolutely compelled to leave the city and retire into the country in order to find a place in which he could live; so that, being deprived of their interpreter who is the only person at Quebec who can interpret them; yet, on their urging him to remain until next spring, he has deigned to consent, in the hope that the petitioners will obtain from His Majesty what they make bold to ask, a favor that he will no doubt grant them as he has been pleased to grant it to the Iroquois in favor of their interpreter at Montreal, who is paid a hundred guineas a year by your orders. They are new subjects as well as the petitioners, all brothers and children of the same father, in whose behalf they join together in entreaty and prayer to the Almighty God for the preservation of the health and prosperity of His Majesty and the Royal Family, etc.

His mark, X	Thomas.	His mark, X	Metechermitte.
His mark, X	88 Aourenais.	His mark, X	Peter.
	His mark, X	John Babtist.	

We notaries public at Quebec and residing here, the undersigned, certify that the chiefs of the savages named in the above places have appeared before us, one of whom speaking French has declared to us on behalf of the others that such were their sentiments, in witness whereof we have signed at Quebec this 31 of October, 1770.

Sanguinet Saillant.

[Translation by Mr. F. T. Furey, of the American Catholic Historical Society of Philadelphia.]

PREFACE TO THE LONDON EDITION OF "AN ADDRESS FROM THE ROMAN CATHOLICS OF AMERICA TO GEORGE WASHINGTON, ESQ., PRESIDENT OF THE UNITED STATES."

The patrons of THE RESEARCHES are familiar with the words of this Address and the Reply of the Illustrious Washington.

It was first printed in *The American Museum*, published by Mathew Carey in March, 1790.

When Rev. John Carroll went to England to be consecrated Bishop he had the Address printed in pamphlet form at London. It had this imprint: "J. P. Coghlan, Duke Street, Grosvenor Square, and sold by Messrs. Robinsons, Pater Noster Row. Price six-pence."

The PREFACE is not familiar to American readers. It reads thus:

The following Address from the Roman Catholics, which was copied from the American Newspapers, whilst it breathes fidelity to the States which protect them, asserts, with decency, the common rights of mankind; and the answer of the President truly merits that esteem, which his liberal sentiments, mild administration, and prudent justice have obtained him.—Under his sanction an Academy is founded and funded.—The wisdom and policy of the measure is resplendent.—At home may be obtained that which our Nation obliges us to seek in foreign climes at a vast expence.—It is governed by a Roman Catholic Bishop, (Dr. John Carroll) a Protestant Divine, and a Dissenting Minister; they live in harmony;—the discipline, with calm moderation, yet exactness, is duly kept up;—and the students succeed.—A profusion of polite knowledge—Law—Physic, &c. is the prospect of this infant undertaking,—There are to be Schools for Divinity.—Presidents and Professors through the range of Nations are sought; they must excel, or they will not have the appointment.—Whilst others exclude the Monastic—the Religious life,—America invites to, and throws open her asylum.—The Dominicans and the Capuchins have commenced on that Mission.—And so late as APRIL, 1790, a Colony of Teresian Nuns, under the Abbess of Hoogstreat,—an English Lady superiorly distinguished for accomplishments and piety, has left that Cloister, with permission, and the promise of subjects ready to join her, with protection from the State, and the prospect of establishing another in Philadelphia; where beside the religious observance of her Rule she has been solicited to adopt the tuition of their daughters.—Two Priests, the one was Confessor to the English Dames at Brussels, the other at Antwerp, have accompanied our courageous country women in their perilous voyage and laborious undertaking.

Is this not a lesson?—Britons remain intolerant and inexorable to the claims of sound policy and of nature. Ties of kindred and friends,—whose sacred aspiration—alas! to NOMINAL LIBERTY, suffers the fettering sanguinary edicts still to blacken her golden æras,—exile some of her most valuable subjects, and divide their interests, or force their religious compliance to disguise and debase principles, which, if suffered to practise, would constitute and confirm the most lasting affection to their Prince and the country which gives them birth.—Is it true policy, that the Roman Catholics should become voluntary exiles for the free practise of their faith—to educate their children,—to study for their ministry,—or retire to their sacred Cloister?—and this only to serve God in their own way,—not a different God, but adored equally by all! Whilst it is an acknowledged fact, there are laws sufficient to make men, good citizens and good subjects,—where is the boasted liberty which suffers not a disposal of ourselves, but aims to effectually to shackle and annihilate the soul from God,—Britons, view and blush!

AUGUSTIN DALY AND HIS BOOKS.

AUGUSTIN DALY, the popular manager, is justly celebrated for the character of the dramatic entertainment he has set before the public of this and others cities during a long term of years. Among book-lovers and collectors Mr. Daily has achieved a celebrity of another kind. He is known *par excellence* as the prince of dramatic collectors, and never was title more justly won. I spent some hours in his library lately, and came away with a mental indigestion. It was a meal of sweets. Under the shadow, almost, of the Cathedral these literary treasures are housed and, as befits such aristocrats, handsomely housed. Mr. Daly, for the past twenty-five years, has devoted himself chiefly to the collection of material illustrating the dramatic history of England and America. Money and time have not

been stinted, and the result is such an accumulation of facts as is unrivaled.

Mrs. Siddons wrote a large number of letters to her life-long friend, the Countess Perceval. They are personal letters telling of the great actress's hopes, her fears, and her ambitions. Breathed into the ear of a female confident were sacred secrets, known but of these two. The Countess preserved all the letters in a Russia-leather scrap-book, and added in many cases the draft of her reply. No other such interesting and valuable monument relating to the great actress exists. Mr. Daly heard of the collection, and, with characteristic energy, did not rest until it was in his hands.

It is fashionable to sneer at the Grangerite, and represent him as a creature of destruction. He is pictured as destroying hundreds of valuable books, and never happy unless tearing to pieces something that ought to be left intact.

Augustin Daly is not that kind of a Grangerite. His mission is to preserve. He has, for instance, extended Spence's "Anecdotes and Correspondence" to a great many times its original size. There is no book that would lend itself to destructive purposes so easily as this. Hundreds of rare books might be denuded of their title pages for insertion. Mr. Daly has avoided the temptation and yet made a beautiful book. Is a letter quoted as having been received by Spence from some great writer—Mr. Daly, with the aid of his long purse and persistent search, has secured it, and now has the large majority of these originals placed opposite the printed copies. And so with all of Mr. Daly's books. Ephemeral scraps have been carefully gathered and preserved, gaining additional value from their surroundings. It is impossible to particularize. One hardly begins to appreciate the beautiful collection relating to Garrick, with its wealth of autograph letters and splendid engravings—kept appropriately enough in a cabinet once owned by Garrick himself—when attention is drawn to an even more wonderful collection relating to Mrs. Margaret Woffington, beloved of us as "Peg." While one is wondering and longing to own such a book, Mr. Daly points out a row of folio volumes extending the whole length of the room, and lettered "Ireland's Records of the New York Stage."

This has been added to until it seems as if every portrait, every news-

paper clipping, every autograph by or relating to every player that ever trod the boards in this city, was included. Such items as a complete set of the first editions of Dicken's works and similar sets of Thackeray, Lever, Ainsworth—are passed by as matters of course. Books that would set a hundred buyers in eager competition—the first editions of Milton, of Moliére, the four folio Shakespeares, all find a resting-place in Augustin Daly's house. Not to be overlooked is his library of dramatic history and biography, occupying a large book case and consisting of several hundred volumes. Any one who has tried to collect such books knows full well the labor and expense of so doing. Mr. Daly possesses a copy of "The Life of Eleanor Gwynn," published in 1752, of which but one other is known. And, speaking of Nell Gwynn, it would be impossible to pass the noble volumes which Mr. Daly has made up from Cunningham's life of the beauty. I shall not attempt to describe them, but could readily write for a week upon their contents, and still leave half their beauties untouched. Reposing snugly in a charming Sheraton book-case are the original "Confessions of William Henry Ireland." One may read in his own handwriting the oft-told story of how he fooled the critics and scholars. Inclosed are some of the original deeds he forged, and on seeing them one cannot help sympathizing with the deceived ones. They are to an ordinary eye the real thing, and I think there are many experts in this city who would guarantee their authenticity.

Mr. Daly's Bible has been written of in the daily papers, but needs inspection to appreciate it. It has, as deserved, a book-case to itself, and is bound in white vellum. But I cannot tell half the gems exhibited by Mr. Daly—Lamb's "Prince Dorus" in the original boards; the original accounts of Covent Garden Theatre, showing Peg Woffington's first appearance; Milton's "Paradise Lost," with the poet's autograph signature; the painting by Gerome of Rachel, the latter most exquisite; Dickens's "Strange Gentleman," with the frontispiece; a hundred first editions of American authors—these are but a few of the things that were hastily glanced at. One thing Mr. Daly has done for posterity and the future historian, is to collect into huge scrap books every play-bill, every programme, every press notice—good, bad and indifferent—relating to his own dramatic ventures This means, the dramatic history of the past thirty years will have at least one chapter that can be called complete. Of course, being a patriotic American, Mr. Daly has a complete set of the Signers of the Declaration of Independence. He has only a document signed by Thomas Lynch, Jr., and on the whole is just as satisfied with its possession as he was with the full letter he once owned. The story attached to Mr. Daly's acquisition of the Lynch letter and his re sale of it to the original owner would not make a bad incident in one of his plays. The story is a good one, but, to appreciate the joke, Mr. Daly must be heard tell it. This brief account, however, is stretching out beyond bounds, and still is but a tithe toward completion. the reader must be satisfied with the glimpse here given him, and perhaps some day, if Mr. Daly will ask me again, I shall be able to speak more fully. Meanwhile, if you ever get a chance to see Mr. Daly at home and look over his library, don't miss it!—*American Athenæum*, Dec. '92.

A. J. BOWDEN.

HISTORICAL NOTES.

Mrs. General Winfield Scott writing to Mrs. Gouveneur from Paris in 1828 said:

A SINGULAR COINCIDENCE.

"This morning we witnessed the cermony of 'taking the veil" On reaching the convent we were conducted by two of the sisterhood to the gallery of a chapel the body of which was filled with nuns clad in black. In the centre of the building on a damask chair sat a young lady richly dressed. Long prayers were uttered, incense scattered, and a fine hymn chanted, the novice kneeling before a table covered with crimson cloth, her head resting upon it in bumble submission. When the music ceased an abbess led her through a side door. When they returned prayers and incense were again offered, a hymn sung, and the novice had a portion of her hair cut off. She then prostrated herself before the altar, and a black pall was thrown over her. After again retiring with her superior she returned clad in the dress of the cloister.

"How strange it is that reflecting beings, knowing the fickleness of human nature, should bind themselves for life to one limited space and unvarying mode of existence! I hope that I love religion, but if I were a saint upon earth I should never hide my light in a monastery."

It is strange to add in connection with this that Mrs. Scott's brilliant and accomplished daughter, Virginia, entered the Convent of the Visitation at Georgetown during her mother's lifetime, and her two granddaughters, Maria Mayo and Emily MacTavish, are now occupants of separate convents. Another lovely young daughter, Cornelia, was a striking figure in Washington society during her parents' residence there. While in Rome her face was frequently taken by artists as a model for pictures of the Madonna. She married an aide of her father, of her own name, whose death, by a strange coincidence, occurred a few days after her own.

GILBERTA S. WHITTLE.

The Catholic Expositor, June 1853, announced "Two daughters of General Scott have been received into the Catholic Catholic."

In 1603 an expedition, under the patronage of Henry IV, sailed for the new world. The leader of this was a Protestant gentleman, by name De Monts. As the people under his command were both Protestants and Catholics, De Monts had permission given in his charter to establish, as one of the fundamental laws of the Colony, the free exercise of "religious worship" upon condition of settling the country and teaching the Roman Catholic faith to the savages. Heretofore, all the countries discovered by the French had been called New France, but in De Mont's Patent, that portion of the territory east of the Penobscot and embracing the present provinces of New Brunewick, Nova Scotia and part of Maine was named "Acadia." (Acadia by F. S. Cozzens, pp. 50).

Was this not the first example of Religious Liberty in the New World?

The William and Mary College Quarterly Historical Papers No. 1, July 1892 has an account of the Williams Lodge of Masons instituted at Norfolk, Va, in 1741.

Among the names of members appears those of Daniel Carroll Brent, George Brent and William Brent. They were Catholics. William married Ellen, sister of Archbishop Carroll. He was a Justice, burgess and member of the Virginia Convention of 1776 or it may have been his son William who was a Colonel in Revolution and who married Eliz: Jacqueline Ambler, George Brent, of Woodstock, Va., was a Captain in Virginia line during the Revolution and a member of House of Burgess 1787-8-9. He and Daniel Carroll Brent were graduates of William and Mary College.

From the report of "The case of William Atwood, Esq., Chief Justice of Province of New York with A True Account of the Government and People thereof" printed in London, 1703, the following is taken:

According to the Notion of the Transferrableness of Supreme Power the Government of the Province of New York was the Proper Propriety of the LATE KING JAMES while DUKE OF YORK: and both then, and afterwards, when annexed to the Crown, had been DESPOTICK and ARBITRARY in the administration.

Not only the laws which should have kept Papists out of office, were dispensed with, but the Power of making Laws and raising Taxes, was exercised by PAPISTS, and others THEIR ADHERENTS, without any Consent of the People by Representatives of their Choice. With which, nevertheless, too many were well pleased, because they were indulged in all manner of Prohibited Trade, without regard to the Laws and Interest of England. Nor did such Traders ever feel the smart of any Judgment or Sentence for the Crown.

But the BODY OF THE PEOPLE being, unacquainted with those undue methods of enriching themselves, and Lovers of the English Nation and Laws; having certain Information of the Deliverence from Popery and Slavery in England, and the Nation's declaring for their DELIVERER, thought themselves obliged to follow such a commanding Example. As is owned by those who would have them thought a few inconsiderable persons, who by surprise got into Power. THE PEOPLE WERE UNIVERSALLY INCLINED TO THE REVOLUTION.

Most of them being of Dutch Extraction, though born under the English Government, they proffered Bayard, a cunning Dutchman the Honor of Heading them; but he being desirous to have the Power continue in the Adherents to Popery, was only for turning out the Professed PAPISTS. And such Artifice to keep the Government for and under King James, his Agents absurdly labor to pass for a Design to Forward The Revolution.

He refusing to comply with the universal Bent of the People they chose one Mr. Leisler, an eminent merchant, a German by birth, who in his younger days had been bred to Arms. By his Care and Conduct they soon dispossessed them who would have kept the FORT at NEW YORK for the late KING JAMES. And did considerable service against the French, who took that opportunity to invade the Province.

(Collections of the New York Historical Society, 1880. Page 241.)

M. Le Couteulx was on May 7th, 1800, arrested at Fort George opposite Niagara with merchandize for Quebec.

He was sent to Quebec as a prisoner of war. Among his papers was a letter to Garrett Cottringer in New York saying that Bishop Carroll bad written to the clergy for money to assist in building a French church.

[Report on Canadian Archives 1891.]

Jeremiah Duggan, of Quebec. A JOURNAL of an Officer of the Garrison of Quebec printed in N. Y. His Soc Collections for 1880, under date of Dec. 5th, 1775, says, "Jermiah Duggan, formerly a hair

dresser of this place, has command of 500 Canadians under the title of Major.

Last night Jeremiah Duggan entered the suburbs of St. Roch with a strong party; many Canadians enrolled in the militia were disarmed with him. Duggan to serve his own purpose has reported we are not on our guard and that we may be easily surprised; for that he had laid his ear to Palace gate and walked from thence to the Canoterie without being challenged.

It is impossible for our sentries are very vigilant.

Under date of Feb. 22th, 1776 he records that a deserter from the Americans had reported Duggan the barber in imagining that his services have not been rewarded has gone to Philadelphia to lay his merits open to the Congress.

The Pope's contribution to the Chicago Fair is in the shape of interesting historical documents, which are described as follows:

The first is a paper of 1448, which contains a statement of the northern land, or what a half a century later proved to be the American continent. Pope Nicholas V. having been informed that the Christians of Greenland had been attacked by pirates, who had plundered the country and carried away into captivity many of its inhabitants, and that no priest had been allowed by the invaders to remain there, granted authority to the Norwegian prelates to ordain priests and to provide the vacant churches with pastors.

The second document is the bull of Alexander VI., Intercoetera divinea majestatis beneplacita, dated at Rome on the 3d of May, 1493, granting to King Don Fernando and Queen Donna Isabel, in regard to the Western Indies discovered and to be discovered the same privilegos which had been granted to the kings of Portugal in respect to the western coast of Africa.

Document No. 3 is an amplification of the same privileges.

Document No. 4 is a confirmation of the bull aforesaid, praising the discovery made by Columbus, and marking the famous division between Spaniards and Portuguese by means of a line drawn from the arctic to the antarctic poles at a distance of 100 leagues west of the Azores.

Document No. 5 is the brief granting Father Boyle, the priest who accompanied Columbus on his second voyage, power and authority to administer the government of the discovered islands in spiritual and religious matters. This brief is dated June 25, 1493.

Document No. 6 is a Papal rescript of the early part of the sixteenth century, in which Jules II. asks of the King a kind and gracious reception for Diego Colon, the son of the great discoverer and Bartolome Colon, the brother of the latter, who were about to visit his majesty.

Document No. 7, dated June 7, 1526, is a brief of Pope Clement VII., addressed to Father Juan de los Angeles, the General of the Franciscan Friars, praising his zeal for the preaching of the Gospel in the Indies, and granting him permission to personally superintend the said preaching there.

Document No. 8 is a letter of the same Pope to Emperor Chas. V., authorizing him to send to the new countries 120 Franciscans, 70 Dominicans and 10 Jeromites.

Besides these documents His Holiness has engaged to send two ancient charts, one of which is the famous one drawn in 1529 by Diego Ribera, Cosmographer Royal of Spain, largely from data furnished by Estevan Gomez, who in 1525 had visited the coast of the United States and had discovered the Hudson River.

The Catholic Herald, of Philadelphia, January 24th, 1839, declared theatres to be "regarded by the Church as evil and they who adopt them as the means of their livelihood are no longer looked upon as her children."

The *New York Review* of April, 1839, in reviewing the translation of Doubourg's Life of Cardinal Cheverus says, "of this great and good man. His memory is embalmed in the recollections of all who knew him during his long sojourn of 30 years in this country. In Boston he was revered and loved alike by all of every class and profession. All who knew him will bear witness to the truth and picture of saintly loveliness here drawn. His devotion to his sacred duties—his fervent charity and love of souls—his meekness and simplicity—his disinterestedness and laborious self denial may furnish a model for all who bear the sacred office; and readers of every class may derive a vivid impression of the superiority of such a character of exalted goodness, over that of the most magnificent self-seeker, the history of the world can present."

HOW A KENTUCKY PRIEST DIED.

On the 9th of November, 1799, Rev. Mr. Salmon rose feeble and tottering from a bed to which illness had confined him for weeks, and set out to meet a call of duty. About a mile from Bardstown he was thrown from his horse with such violence against a tree that he received fatal injuries in his breast and head. He managed to drag himself up in a sitting posture. It was high noon, but there he remained till night, unaided, uncomforted. Was he unseen, unobserved? No. A lad cutting wood saw him, and asked his employer's permission to go to his assistance. This was denied with an oath. "It is only a priest and he is probably drunk!" was the brutal answer. Hour after hour passed, but near sunset a Catholic passed, and this man called out to him that "his priest was lying over there, perhaps dying."

Then and only then was he taken to a place of shelter, and medical and spiritual aid summoned. So died a priest in Kentucky in the last century.—*Catholic News*, Jan. 7th, 1891.

On Dec. 2nd, 1821, Rev. Richard Bulger "Roman Catholic Priest of New Jersey" preached in the Court House of Newton, Sussex Co. a sermon on "The Catholic Doctrine of the Blessed Eucharist commonly called the Lord's Supper." It was printed by Chas. N. Baldwin, New York, and sold for 25 cents and is dated 1822. This is believed to be the first publication by a Catholic priest of New Jersey. A copy of this rare pamphlet is in possession of Wm. N. Weeks, Esq., of Newark, N. J. Who has another?

Perhaps the first celebration at Pittsburgh of St. Patrick's Day was in 1763, Capt. S. Ecuyer, Commandent at Fort Pitt, wrote to Col. Bouquet on March 19th, 1763, "We had St. Patrick's fetes in every manner so that Croghan could not write by this express."—[Fort Pitts, or Letters from Frontier p. 118.]

The Catholic Herald, of Philadelphia, Feb. 14th, 1839, in giving an account of the consecration of St. Joseph's church on 11th said "The brilliant light thrown over the whole church by the introduction of gas added much to the splendor of the evening service. This is, we believe, the first Catholic church in America so lighted."

Is that correct—that it was the first?

WHERE TO FIND IT.

Items to be found in *Catholic Telegraph*, vol. 3, 1834.

First Catholic Church in New York, p 107.

Catholicism in Kentucky, p 383.

Consecration of Bishop Brute. p 412.

Biography Bishop Dubourg, p174, 183.

Mt. St. Mary's College. Testimonial to Bishop Purcell, p 22.

Act of Erection See of Vincennes, 405.

Pastoral of Vincennes, p 404.

Reception of Bishop Purcell at Cincinnati, p 5.

First Mass in Baltimore, p 186.

Memorabilia Catholica of the American Church, 1833, p 54.

Nyack College, p 28.

Pastoral of Archbishop and Bishops 1833, p 1. Bishop Cincinnati 9, Vincennes, 404; New York, 131.

Popery in U. S. Report of Leopold Foundation in Austrian Empire for support of Catholic Missions in America, p 110.

Items to be found in *Catholic Telegraph* Dec. 1835-6, vol. 5.

St. Raphael's Church, Dubuque, Iowa, p 22.

Judge Gaston's Speech on Religious Liberty, 1835, p 1.

Lines "on the Retiring of Rev. J. A. Reynolds from the Superiorship of Nazareth, 1835," p 14.

Romanism in the West, p 21.

Address of Bishop Clancy of Charleston to Clergy and Lay Delegates p. 25

Rev. Pierce Connelly, p 30, 50, 61, 92 236, 252, 284, 409, also, *N. Y. Churchman*, January 23, 1836.

Flint's ten years' Recollections of Valley of Mississippi on "The Cathedral of New Orleans, p 36.

Oration of Jos. Reese Fry to St. Peter's Ben. Soc. of Cincinnati, January 1st, 1836, p 41.

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Kosciuzko in America, p 57.

Cincinnati Diocesan Seminary Fund Association, p 60.

The Faith in Indiana, p 68.

Address of Judge Gaston at Princetou College, p 81.

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Retraction of Charges against Rev. John O'Reilly, of Pittsburgh, p 116.

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Prospectus of Catholic Periodical Library by John Doyle, N Y, p 135.

Remarks on same, p 141.

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Children of Catholics in Boston, p 151.

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Bishop Flaget, p 164.

Georgetown College, 166.

Notice of Division of Philada. See of Pittsburg, Kenrick to go to Pittsburg. Hughes to be Coad. and Adm of Phila., p 252.

Letters of Rev. S. T. Badin to an Episcopalian, p 260, 269, 284, 293, 303.

Visitation of Bishop Purcell in Ohio, July 1836, p 276, 300, 224, 332, 340.

Lines by a Protestant on the Destruction of the Ursuline Convent at Charlestown, p 288.

Visit of General Harrison to Mt. St. Mary's, Emmittsburg, p 393.

Picture of "Friar Hennepin with altar on his back". See *Story of Ohio* by Alex. Black.

Consecration of St. John's, Frederick, Md., on April 26, 1837. 70 Bishops and priests present. *Herald*, May 4th, *Telegraph*, May 25th, 1837.

Spark's Library of American Biography contains:—Sebastian Cabot, vol 9; Father Marxuette, vol 10; La Salle, 11; Father Rale, 17; Leonard Clavert, 19.

Was Miles Standish a Catholic? *Hist. Magazine*, June, 1873, p 370.